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CALENDAR OF COMMENCEMENT EXERCISES.

1913.

Thursday, June 19, 8 P. M.—Recital by Pupils of Music Department.

Friday, June 20, 8 P. M.—Athenaeum Society Play, "The Girl Who Had No Charm."

Saturday, June 21, 9 A. M.—Excursion on the Lake.

Saturday, June 21, 8 P. M.—Keuka Institute Graduating Exercises, Address, G. W. Rockwell, Penn Yan.

Sunday, June 22, 10.30 A. M.—Baccalaureate Sermon, Pres. Joseph A. Serena.

Monday, June 23, 9 A. M.—I. O. I. Reunion.

Monday, June 23, 8 P. M.—Concert by Keukeena Society, assisted by Soloists.

Tuesday, June 24, 7:30 A. M.—Young Women's Christian Association Breakfast.

Tuesday, June 24, 8 P. M.—"Midsummer Night's Dream," given by students in College Grove.

Wednesday, June 25, 1 P. M.—Alumni Luncheon and Business Meeting.

Wednesday, June 25, 8 P. M.—Commencement Address, Rev. Charles N. Filson, Wellsville, N. Y.

COMMENCEMENT.

THE final exercises of the year 1912-13 were from first to last of great interest. The different public exercises were especially fine, and the out-door Shakesperian production was all that could be desired.

The presence of many former students and alumni lent added interest to the occasion.

Three Commencement gifts to the College were announced : The gift of three pieces of real estate in Geneva by Professor Charles D. Bean, valued at \$2500.00; the bequest of the late George T. Remer, of the Remer farm, in which the equity of the College is now worth \$9600.00, and each year will grow more valuable; and the endowment offer of Dr. W. T. Bush, of New York, of \$5000. These and other gifts received during the past year easily mark it as the most satisfactory, from the point of actual accomplishments, for many years.

RECITAL BY PUPILS IN THE DEPARTMENT OF MUSIC, THURSDAY EVENING, JUNE 19, 1913, 8 O'CLOCK,

HENRY E. MOZEALOUS, DIRECTOR.

Programme.

1. C. Gurlitt Husaren March, (Six Hands).
Frances Taylor, Muriel Hurlbut, and Rachel Gamby.
2. J. B. Duvernoy, ... Waltz, "Bluette," Op. 272.
Rachel Gamby.
3. Henry Smart. "By the Blue Sea."
Marion J. McPherson.
4. X. Scharwenka, ... Polish Dance, Op. 29.
Miss Frances H. O'Keefe.
5. F. H. Cowen, ... "It was a Dream."
Miss Sarah L. Genung.
6. Heinrich Lichner Lovely Flower.
Miss Florence H. Evans.
7. F. H. Cowen, ... The Mission of a Rose,
Miss Jennie B. Bennett.
8. G. Bachman, ... Waltz, "La Sylphes."
Miss Grace H. Youngs.
- 9; Alicia Needham. Husheen.
Miss Sabra L. Ross.

10. Stephen Heller, ... Tarantelle, (Napoli).
Mariam Hurlbut.
11. (a) H. K. Hadley, ... Little Boy Blue
(b) Brackett, ... Proposal.
Mrs. Florence Boyd Turner.
12. Chopin, ... Waltz, Op. 18.
Frances Taylor.
13. (a) Wm. A. Fischer, ... "Under the Rose,"
(b) L. Denza, ... "A May Morning."
Miss O'Keefe.
14. George Bizet, ... "Avenera," (Carmen).
Miss Maude N. Oswald.
15. (a) J. S. Bach, ... 8th Invention, (two-part).
(b) L. van Beethoven, ... Menuett, in G.
Muriel Hurlbut.
16. Franz Schubert, ... (a) My Sweet Repose.
. (b) To Be Sung On the Waters.
Miss Josephine Gillette,
17. G. F. Handel, ... Harmonious Blacksmith.
. (Theme and variations, four hands).
Frances Taylor and Miriam Hurlbut.

ATHENÆUM LITERARY SOCIETY, JUNE 20, 1913.

"WHAT EVERY WOMAN KNOWS, OR THE GIRL WHO HAD NO CHARM,"
BY BARRIE.

Dramatized by Clarence L. McPherson, K. C., '16.

Cast of Characters.

Maggie Wylie—"The Girl Who Had No Charm," Mary E. Neal.
John Shand—"The Man Who Did it Alone," . . Clarence L. McPherson.
David Wylie—Maggie's Canny Brother. Harold D. Griffin.
Lady Sybil Lazenby, who could help John, ... M. Eva Werle.
Comtesse de la Briere—Who Knew "What Every Woman Knows," .
. Maude N. Oswald.
Hon. John Venerables—Cabinet Minister in Parliament, . John R. Serena.

Synopsis.

ACT I. The Wylie House, Village of Pans, Scotland.

ACT II. Six years later. Barber shop, Borough of Shields, Glasgow,
Scotland.

ACT III. Two years later. Shand House, London.

ACT IV. The same.

ACT V. Scene 1, ten days later. The same.

Scene 2, same day. Country cottage of the Comtesse, near London.

Music for the Evening.

Piano Solo, ...	Miss Julia Ball.
Violin Solo, ...	Miss Margaret Botsford.
Piano Solo, ...	Miss Nellie Grady.
Piano Duet, ...	Misses Space and Taylor.

GRADUATION EXERCISES KEUKA INSTITUTE, SATURDAY
EVENING, JUNE 21, 1913.*Programme.*

Organ Prelude, ...	Prof. H. E. Mozealous.
Invocation, ...	Rev. Z. F. Griffin.
Piano Selection—"La Secret." Arranged for Six Hands, ...	
Gautier-Gurlitt, ...	Frances Taylor, Muriel and Marium Hurlbut.
Address—"Real Life,"	Rev. G. W. Rockwell, Penn Yan, N. Y.
Presentation of Diplomas, ...	President Serena.
School Song—"The Orange and the Green,"	
Benediction, ...	President Joseph A. Serena.

Graduates.

GEORGE DONALD BULLOCK,	GEORGIA HANNAHS GARFIELD,
ALICE EVELYN TAYLOR,	ALSON CORVELL RANDALL,
NORA NEOMA TAYLOR.	

KEUKEENA CONCERT, MONDAY EVENING, JUNE 23, 1913, 8
O'CLOCK.

PROF. HENRY E. MOZEALOUS, DIRECTOR.

Assisted by Miss Julia Ball, F. C. M., Pianist, and Mr. Badrig Guevchenian, K. C. '07, Tenor. Accompanists, Mrs. Frankie G. Merson, Miss Rose Agatha Kelly.

Programme.

1. Bartlett-Trutschel, ... Commencement March.
The Keukeena.
2. J. Eichberg, ... "To Thee, O Country."
The Keukeena.
3. (a) F. Schubert, ... "Das Wirthshaus."
(b) Mrs. Beach, ... "The Year's at the Spring."
Mr. Guevchenian.
4. Richard Wagner, (a) Wedding March, (Introduction to Act III
Lohengrin). Arranged for Four Hands.
Misses Frances Taylor and Miriam Hurlbut.
(b) Bridal Chorus, ... (Act III, Lohengrin).
The Keukeena.
5. Jaques Offenbach—"Beauteous Night," Baracole.
(Act III, Tales of Hoffman.)
The Keukeena.

6. Schubert-Liszt, ... Valse Brillante.
Miss Ball.
7. Mildenberg, ... Springtime.
The Keukeena.
8. George Bizet—Song of the Toreador, ... (Carman),
Mr. Mozealous.
9. Alfred R. Gaul—"List the Cherubic Host," (Holy City).
Baritone Solo and Chorus, Mr. Mozealous and The Keukeena.
Miss Ball at the Organ.
10. J. H. Brewer—Cantata, ... Herald of Spring.
The Keukeena.
Soloist, Miss Josephine Gillette.

"A MIDSUMMER NIGHT'S DREAM," TUESDAY, JUNE 24.

THE production of a Shakesperian play in the College wood was an event of Commencement Week which drew many visitors. The weather was ideal and the rustic setting all that could be desired. The students covered themselves with glory. The cast was as follows:

Theseus	John R. Serena
Egeus	Sheldon Barrus
Lysander	Grace Youngs
Demetrius	Hazel Truax
Hippolyta	Agatha Finger
Hermia	Mary Neal
Helena	Jennie Bennett
Oberon	Helen Purdy
Titania	Helen Space
Puck	Evelyn Sutphin
Bottom	Harold Griffin
Quince	Oscar Mayer

COMMENCEMENT KEUKA COLLEGE WEDNESDAY, JUNE 25,
1913.

GRADUATES.

MABEL ELAINE BERGERSON,	GERTRUDE BROWN TAYLOR,
Bachelor of Arts.	Bachelor of Science.

INEZ BELL WILDER
Bachelor of Arts.

Programme.

Organ Prelude, ... Prof. H. E. Mozealous.

Invocation, ... Rev. Nevin D. Bartholomew, Penn Yan.
 Solo—"Adelaide," Beethoven.
 Prof. Mozealous.
 Miss Julia Ball, Accompanist.
 Address—"The Moral Recall," . . . Rev. Charles N. Fillson, Wellsville.
 Presentation of Diplomas, ... President Joseph A. Serena.
 Announcements.
 Alma Mater.
 Benediction, ... Rev. N. D. Bartholomew.

COMMENCEMENT VISITORS.

AMONG all the people who were present at Commencement this year, probably none more thoroughly appreciated the occasion than did those who came from afar, and after several years of absence, to enjoy a re-union. Fourteen of the girls who were in the dormitory in 1905-1906, together with their former dean, are circulating a Round-Robin, and during the past year they have made plans to meet at the College during commencement week. Six of their number were detained at home through various causes, but the nine who came were greatly delighted with the success of their plan. In alphabetic order they are as follows: Laura B. Adams, who has a flourishing class of music at her home in Middlesex; Genevieve R. Ball, '09, who is a successful teacher at Charlton, Massachusetts; Fannie L. Bell, '08, teacher of science and mathematics at Conajoharie, New York; Mrs. Durfee, Dean of Women at Hope College, Michigan; Agnes Feenstra, who has a position with the General Electric Company of Buffalo; Janet Gardner, who will return to her teaching in Jefferson County; Lura Mack, a Senior in Syracuse University; Mary Stephens, who is teaching at her home in South Apalachin, and Inez Wilder, of Lycoming, New York, who this year received her diploma from Keuka College, conferring the degree of Bachelor of Arts.

Among other former teachers and pupils who were present were: Lora A. Marsh and Lynn Space, who are teaching in Friends Academy, Locust Valley, Long Island; Ruth

Space, teacher of music at Pittsburgh, Pennsylvania; Ida Wright, '11, and Emma Patterson, '10, of Winfield, New York; Hazel Brigham, '11, of Richford, N. Y.; Edith A. Palmer, '11, who is to teach science next year at Ticonderoga, N. Y.; Irene E. Paul, '10, of Silver Creek, N. Y.; Mrs. John Zimmerman, '08, of Bradford, N. Y.; Matie Green, who works in the State Hospital at Binghamton, N. Y.; Scott Manzer, of South Gibson, Pa.; Leon Beach, teacher of manual training at Waverly, N. Y.; U. Boyd Blatchley, '11, who teaches agriculture at Newark Valley, N. Y.; John Tomer, of Rochester; Florence Gleischmann, of Geneva, and Maurine McPherson, who graduated this year from Hiram College.

THE MORAL RECALL.

THE prominence which the Recall, as a political device, has assumed in recent years renders it highly improbable that anyone is ignorant of the principle which it involves. The antipathy of many people to the recall is not based upon a disbelief in the justice or efficacy of this instrument, but rather in the method of its application. A superficial observation of life shows that it is one of the most common phenomena with which we are conversant. Throughout the range of human activity, in art, business, industry and the professions, a certain standard of excellence is essential to success. Those who meet the requirement inevitably succeed; those who fall below the standard are recalled. It is the operation of the old law that "to him that hath shall be given; to him that hath not shall be taken away that which he seemeth to have."

Because of Christian training and beliefs the majority of people instinctively feel that morality is of supreme importance and infinite worth, and that the failure to achieve the moral life constitutes an irreparable loss. In this address we are to trace this fundamental truth from the viewpoint gained from a knowledge of the evolutionary process in so doing we trace the Will of an Infinite Creator. Nature is a vast library, in which we read the writing of God. It is a

revelation of the methods employed to obtain the triumph of the designs of the Eternal; it can tell the truth only. God is not divided against himself; he cannot say one thing in nature and its opposite in Revelation; therefore, in so far as he has spoken through nature, that communication is an infallible expression of His Will and it should excite our reverence and gratitude.

The Recall is the foundation of the evolutionary hypothesis. It lies at the base of that cardinal principle, "natural selection," or "survival of the fittest." It is nature's favorite weapon and is wielded without regard to sentiment or pity.

Both plant and animal life are subject to this culling process. Among any family of plants the presence of a weak and puny one threatens the hardihood of the whole, for, if permitted to survive, the deficient one might spread its constitutional weakness throughout the species. To prevent this catastrophe the Recall is employed. The weak plant is stamped out and rendered impotent to perpetuate its defects. Thus, when the individual of any species is disqualified for this great struggle for existence, nature exacts a toll,—extinction. Again, for example, if among animals, whose horns are their chief weapons of defence, the rudiments of horns failed to develop in any animal, it would lack the necessary means of defending itself and would quickly succumb to any enemy seeking its life.

This judgment of unfitness which nature passes upon unlikely progeny, may seem harsh, but it is justified upon the assumption that the survival of such a one might furnish opportunity to transmit its weakness to its offspring, and, through them, bring about in time the deterioration and consequent extinction of the whole tribe. Throughout nature there is a terrible struggle; on the one hand there is a tendency to the reversion to a less perfect type, and on the other hand there is a tremendous effort to keep the species pure. We have no adequate conception of the fierceness of this competitive conflict; the hopelessness of the struggle of the unfit; the bright prospects of the fit; the weeding out of incompet-

ents, the selection of those equipped to strengthen and help the species.

I have been impressed again and again with the fact that the Recall is not simply a biological formula, but that it is also an ever present factor in the moral realm or higher life of man just as it is in the lower order of nature. Indeed there are foreshadowings of ethical significance in the material base of the world.

Mr. Huxley once said, "The cosmic process has no sort of relation to moral ends," to which Mr. John Fiske makes answer, "I think it can be shown that the principles of morality have their root in the deepest foundation of the universe; that the cosmic process is ethical in the profoundest sense; that in that far off morning of the world when the stars sang together and the Son of God shouted for joy, the beauty of self-sacrifice and disinterested love formed the chief burden of the mighty theme." He argues that while much in nature seems revolting and cruel, it is justified, because, through it all, nature is seeking the evolution of the moral faculty. He concludes, "that one is forced to believe that from the beginning of the cosmic process there has been no breach in continuity; that the moral idea runs like a line of gold through the whole process. Subtract from the universe its ethical meaning and nothing remains but an unreal phantom, the figment of false metaphysics. Below the surface of the din and clashing of the struggle for life we hear the undertone of a deep ethical purpose as it rolls in solemn music through the ages, its volume swelled by every victory, great and small, of right over wrong, till, in the fulness of time, it shall burst into the triumphant chorus of humanity purified and redeemed." Newman Smyth shows that evolution indicates intelligence and, from the evidences of altruism in nature, reasons that morality is "elemental, structural, constitutive in nature; that nature simply will be moral." Henry Drummond believes "that an ascending energy is in the universe, and that the whole moves on with mighty idea of anticipation. The aspiration in the human mind and heart is but the evolutionary tendency of the universe be-

coming conscious." He believes "that the gradual aggregation of units of matter in the condensation of a weltering star, and the slow segregation of men into the organizations of societies and nations are different stages of one uniform process, different epochs of one great historical enterprise, different results of a single evolutionary law."

Thus the revelations of science have given a new significance to the physical world. Nature is now invested with a spiritual meaning, a dramatic quality. "Men begin to see an undeviating ethical purpose in this material world, a tide, that from all eternity has never turned, making for perfectness."

Regardless of the theories of his origin, it is certain that there came a time when the universe contained man—a rational, moral, and social being. It is equally apparent that nature decided to accomplish her designs by working through this favored being. No theory of man's origin necessitates a break in the continuity of the moral purpose that runs through the universe. In any case it need only imply the transference of the moral energy of the world from one order to another more promising one. Man, thus singled out, became the object of nature's solicitude, and the whole creation conspired to increase his substance and enrich his existence. With man a new element enters into the world, a struggle, not for the survival of the physically fit, but a struggle for the survival of the ethically best. It became a test of strength between moral and immoral forces and the attainment of the moral was the measure of success.

In the moral constitution of man, then, we have the highest expression of the divine purpose manifested through the age-long process called evolution. It seems extremely unlikely that reason could ever persuade man that he was created for other than a moral destiny. In man nature was not seeking an animal of greater physical strength and endurance, nor yet one with keener psychical powers than those already created, else she would have developed them. But in the bequeathing the additional legacy of the moral sense to man, which assures him of dominion throughout the

world, we are led to the conclusion that not only does nature have an ethical content, but also, that man is the one being capable of realizing the divine end of creation.

The pre-eminent importance of the moral faculties is conspicuously illustrated by the history and development of man. It is easily demonstrable that all along the pathway of humanity the moral factor predominated, and that success, even in the crudest societies, depended upon the exercise of moral qualities. Mr. Darwin admitted that among primitive people morality was of paramount value. If two tribes inhabited the same territory and the members of one were individualistic, selfish, depending upon brute cunning to outwit their opponents, while the members of the other tribe were loyal, kind, sympathetic, and law abiding, the exercise of the virtues, even in their most rudimentary form, by the latter tribe, would gain it a tremendous advantage over the former, whose selfish traits would militate against them and would eventually deliver them up to their foes. Tribes that were inferior morally were always at a great disadvantage. The popular notion which makes survival depend upon brute strength and cunning is erroneous. The fact is that even in primitive societies the gentler traits were traits of strength.

This same truth is apparent when we come to those larger societies called nations. He quotes Lecky's famous panegyric of the ancient Greeks that, "within the narrow limits and scanty population of the Greek states should have arisen men, who, in almost every conceivable form of genius, in philosophy, in epic, dramatic and lyric poetry, in written and spoken eloquence, in statesmanship, in sculpture, in painting, and probably also in music, should have attained almost or altogether the highest limits of human perfection." Still he notices that in spite of these grand achievements, it is one of the tragedies of history that the Greeks have disappeared in the struggle for existence. But if we are inferior mentally to the ancient Greeks, it is very evident that the race has advanced and Mr. Kidd believes this progress has been in the direction of morals, and this supports his contention that through "natural selection the race must ever

grow more and more religious; that the winning races have been those in which, other things being equal, this characteristic has been most fully developed."

This conclusion neither disparages nor undervalues intellectual attainments. It does not regard intelligence and morality as separate or identical phenomena, but as parallel manifestations of the same process, but it does emphasize that of these two concurrent factors in the progress of man, morality is the stronger and more important. History makes it plain that the final imperative in the law of survival is not the acquisition of knowledge. Individuals and nations are judged by a moral standard. The milestones of history are those which signalize upward steps in morality, such as the growth of the social instinct and the abolition of slavery. It is stamped all over the face of history that moral characteristics are the strongest, noblest and most enduring. These facts warrant the deduction that creation's noblest product is a moral being. It is written everywhere, across the stars, on the rocks, in the conscious life of humanity, that perfection is the goal of humanity, and obviously the possession of those traits essential to the fulfillment of that destiny give their possessor a distinct advantage over all who lack them. Righteousness exalteth individuals and nations. Altruism asserts its sovereignty. Morality is needed for the world's work.

At this point some very natural questions obtrude themselves. What significance have these facts for our individual lives? What lessons are to be learned from the truths that morality is structural in the universe and that it is the prevailing factor in the progress of mankind?

Of the practical inferences of the doctrine of the moral recall, illustrated as we have seen by the history of the world and of man, the one to be noticed first is that immorality constitutes a losing proposition. When an individual allies himself with evil, he at once sets himself in opposition to the avowed purposes of creation. But regardless of his attitude the work of gaining this ideal objective of creation holds in-

exorably on its way and man's effort to defeat it is absolutely futile.

The immoral person is engaged in a very unequal contest, a midget arrayed against a giant, a candle measuring itself against the sun. He may insist that it is his privilege to follow his individual inclinations whether or not his course harmonizes with the predominating purposes of the universe, but the idea that one can be a free lance hardly coincides with the teaching of science or the experience of humanity. The immoral man has arrayed against him the great uncompromising force of nature; he is enlisted in a conflict in which his opponent is a conscious and rational Spirit, manifesting its designs through the operations of nature. Like Jacob he may wrestle with his superior antagonist, but his efforts will be as unavailing as those of Sisyphus. The fate of the wicked has been decreed. Nature has declared eternal war on degeneracy and in the end always carries her point.

To me it is a solemn thought that in our lower life we are enemies of the great world spirit; that we are at odds with the divine intelligence that is directing the course of progress; that we are on the side which, regardless of temporary successes, is, nevertheless, in the end, always the losing side; that when we surrender to the overtures of the baser impulses of our nature our energy is dissipated; our ambition is misplaced; our power is misdirected. Upon this happy occasion we are flushed with victories gained; we are elate with the prospects before us. Each of us is extremely anxious to contribute something to the sum total of progress. We have only such a short time in which to do it, hence the grave mistake of wasting any portion of our time in unethical pursuits. Some people presume to gamble against the scheme of Providence, but such reckless conduct and dare-devil manipulation of the wheel of fortune is utter folly. Since nature has disclosed her goal; since the divine end will be reached with or without our aid; then reason and prudence urge that we subdue unholy passions; check mad impulses, curb inordinate ambition—in short, surrender the

fleeting pleasure, the phantom success, for an eternal gain, both for ourselves and for the divine order.

Another very practical lesson, a corollary of the proposition we have just discussed, is this: only that life which is moral can be called a success. It seems apparent on the face of it that no one can be said to succeed who is antagonistic to the ends of nature. In his epoch-making book, Mr. Kidd holds that the individual, no matter how rebellious or unwilling he may be, must conform to the divine order because it is wider in its scope than the interests of any individual or of a single generation. We must, however, reject his contention that this necessary submission of a person to a higher power is irrational and unreasonable; instead we must regard all endeavors to act in accord with the divine order as the very essence of sanity and common sense. "As men grow in understanding they recognize it more and more," says Mr. George Harris, "and cooperate with it more effectively. It is the ignorant man, the irrational man, not the rational, who fails to perceive the increasing purpose which through the ages run."

Every mercantile establishment has a definite goal, one supreme purpose that inspires its energy and shapes its policy. Surely the employee who makes the interests of the firm his own will have the advantage over the man who is at odds with its methods. The Head of this great workshop of nature has a definite aim, "one far-off divine event toward which the whole creation moves," and it is apparent that the worker whose character hastens the coming of that glorious day will be approved, and the one whose character fails to reflect the aims of the divine architect will abide under the condemnation of his frowns.

Even a superficial analysis of existing conditions clearly accentuates the proposition that the chances of success are against the immoral man; that his struggle to rise superior to the fixed designs of nature are hopeless. Mr. Post wrote a series of articles for the *Saturday Evening Post* on the great criminal cases of the country. After reviewing them he affirms "that when one looks closely he seems to observe a

certain percentage of chance against the criminal agent. "Does this mean, he asks, "that the criminal is usually a person whose intelligence is below the average, or does it mean that the Thing behind the machinery of the universe, mind, impulse, call it what you like, is laboring at some great work, and that all of those who are useful to its purposes, who aid it, it endeavors to destroy, as nature in the plant and animal develops the organ that is useful and eliminates the one that is not?"

This suggestive question, founded upon the wide observation that the sinner is on the wrong side, is supported by all the facts and evidences we can amass. Sin, being in disagreement with nature and the constitution of our own being, is irrational. "It is false, absurd, a contradiction. It is like discords in music, like false perspective in pictures. It is distortion, perversion, contradiction, absurdity. It sets a man against the laws of nature and the imperative of his own moral sense,—both are absolute, unchanging, pitiless." Can anything be plainer than that the sinner follows a mirage, a vanity, an illusion?

But you say there are many exceptions to this doctrine. People, conspicuous for their lack of morality, measured by the most obvious tests of success, furnish a refutation of the moral recall. They both survive and in the competitive conflicts of life succeed, are indeed, often victorious over opponents whose characters are known to be superior.

Before attempting an answer to this criticism we need to remember two things. First, we must accustom ourselves to an outlook upon human life as a whole. We must see the great struggle to attain the good, not in detail, but in the mass; must view it in its proper perspective and against its proper background, which is not one individual nor a segment of history, but the whole of humanity and all the millenniums of the past. We must follow the injunction of Emerson, "See what the years say against the moments; resist the usurpation of particulars and penetrate to their catholic sense." So viewed, we see humanity impelled to a definite goal by some irresistible power in spite of seeming excep-

tions and violations, and regardless of restraints and obstacles. We behold the righteous, shining with the brightness of the firmament, ascending Bethel's glorious ladder, while the base and false are lost in the darkness of oblivion.

In the second place, the theory of the moral recall takes cognizance of the presence of degeneracy. Survival of the fit implies the temporary presence of the unfit." Reversion and degeneration should occasion us no surprise. They appear in plant and animal life and impair or destroy the normal type, and in the human plant they take the form of moral diseases and break down the tissue of character. Therefore, while recognizing the presence of moral abnormalities, we should never forget that selection implies rejection, paradoxical as it sounds, by recovery. This has its correspondence in the Christian doctrine of forgiveness. Nature is economical and never throws anything on the scrap heap that can be made useful or serviceable. So we find a constant tendency for the abnormal to revert to the normal in both the physical and moral spheres. Just as in sickness nature works to eliminate disease and restore the body again to a healthy condition, so physical and moral sins tend to be eradicated. Sometimes it is the sin that is wiped out and again it is the sinner himself who is overcome and disappears. Nature would not be true to her Maker if she did not provide for regeneration, and this knowledge penetrates our moral obloquy and provides the first step toward moral victory and health.

Keeping in mind that the mountain view alone enables us to gauge the extent of the moral recall and that the survival of the fit does not mean the absence of the unfit, we are prepared to answer the criticism that the wicked both survive and succeed.

Success is not measured by years, for a bad man may live longer than a good man, and survival among human beings constitutes a very different problem from what it does among the lower animals. The latter have practically one grip upon life. Thus, among tree climbing animals like the monkey, survival depends upon agility, and any monkey not proficient

in this direction becomes easy prey to other animals. But, as Mr. Fiske says, "An individual may become a drunkard, and though his capabilities be ever so much curtailed by the vice, yet the variety of human faculties furnish so many hooks with which to keep one's hold on life that he may sin long and flagrantly without perishing. There is thus a wide interval between the highest and the lowest degrees of completeness in living that are compatible with maintenance of life. Mankind has so many other qualities which enable it to subsist." This often leads us to question the relative value of morality and immorality and to doubt the survival of the good. Still it is a low and worthy conception that identifies maintenance of life with success.

That the immoral also achieve so-called success is a fact we have to face. But in our conception of success we often err, as the Jews, in regarding prosperity and the attainment of honor and fame as the evidences of success. However experience shows that the possession of these coveted objects may be obtained by both the good and the bad. Success in business, in politics, in the professions, is conditioned upon the possession of certain qualities, such as personality, address, straight-forwardness, good judgment. The saintliest character in the world, lacking these pre-requisites to conventional success, would be a dismal failure if he were to invade the spheres in which they are indispensable commodities; while the immoral man, having these traits, would succeed, not because of his badness, but in spite of it. This statement is not an admission, however, that his success is as notable as it would have been if his brilliant qualities had been reinforced by a sound moral sense. But even such an individual derives only discomfort from the reflection that he is at odds with God and nature. Happiness is impossible without the unqualified approbation of the ethical instinct of our natures called conscience. Now a conscious sense of inferiority pervades the soul of the sinner. Moral evil is opposition to the divine will expressed in the everlasting nature of things. Sin is unrest and discontent. It alienates the sinner from the source of life, and produces

restlessness and unhappiness. Can anything, secured at such a cost, possess intrinsic worth? Will our sober judges permit us to doubt that the fruits of virtue are peace and wholesomeness, and of vice, vanity and vexation of spirit? Can we question that honesty is the best policy; that all things sympathise with righteousness; that wickedness is corruption and desolation; that the wages of sin is death, while holiness is the crown of the never-ending ages?

These considerations, then, emphasize the fact that to possess character is to succeed. Emerson says, "Character is nature in its highest form." He shows in one of his brilliant essays that character is power, success, self-sufficient and commanding. Napoleon said that even in war the moral is as ten to one. Possessing character, man is in agreement with his true destiny. That is success, and he is independent of those accessories which so many people inordinately desire. He has done his duty and made the most and best of himself. He has genuineness and sincerity, things of infinite worth and more to be desired than the gold of Ophir or the diamonds of Kimberley.

Again, the moral recall in superceding the physical recall has given a bright outlook to people in imperfect physical condition, for it shows that success is not alone for the strong. The weak, the cripples, the invalids, who, under the old struggle, would soon have been worsted in the conflict of life, under the new regime, in which morality is the test of survival, have the same chance and may make an even greater and more valuable contribution to the race than those more physically fit. Thus a wonderful hope has come into the lives of those physically unfit; a hope that lights life with a wondrous glow and fills it with unspeakable joy.

It is a callous and unwarranted assumption that the presence of the physically weak is a menace to the best interests of society. Such people may be intellectual and moral giants though disqualified for performing the economic function of rearing families. Many of the world's illustrious men, men who have enriched the life of humanity, like Paul and Epictetus, have had imperfect bodies and much of their

valuable work has been done while they were racked with pain and almost crazed with agony and suffering. What a comforting thought for the invalid to know that though his body is twisted, distorted, and convulsed with pain, that though his mind is shrouded in the gloom of doubts and questionings concerning his eligibility for the world's work, yet a ray of light penetrates the darkness of his discouragement and a voice comes from the vast unseen, saying, "I have need of your services; you can help in the plan of the ages; you can start in motion forces and movements that will survive throughout the centuries. If nature has denied you in one direction, she opens to you in another direction opportunities that are bounded only by the illimitable."

Finally we are face to face with the question, "What is the supreme product of the divine order and how can we so conduct our lives as to achieve the very highest and most conspicuous success attainable?" When one follows this mighty influence which pervades the world and ever tends to bless, exalt, and perpetuate the good; to weaken and blast evil, he sees that the whole process culminates in religion; that religion is its flower, its crown, its glory; that it is a reinforcement of Christianity's two-fold creed, "Love God and love man;" that its highest expression is a character with a manward and a Godward reach; that such an individual stands on the very pinnacle of success, the favorite child of the unseen Power back of life.

We observe that this divine order expresses itself, not only in self love, but in love and services for others. Morality were a hollow thing if it contained less than this. When the Rich Young Ruler came to Jesus he was practically told to love God and man. He fulfilled the former, but not the latter requirement. He served his God, but was sadly deficient in social service, and the latter, Jesus said, was necessary to the moral life. As God does not contradict himself, we expect nature to proclaim the same pre-eminent law; hence we find that as a man mounts the steep of morality there is a corresponding development of service for others. Man is not man who lacks the social instinct. Nature, as well as

religion, proclaims, "Thou shalt love thy neighbor as thyself." This is primary and vital. It is the heart of morality. As well expect a worm to comprehend the majesty of the stars as to hope for the anti-social man to comprehend the sublimity of morality's supreme law of love.

All of us are looking forward to a life of service. A college course is preparatory to this end, and we must decide whether we will follow the selfish impulses of our nature or to the lure of the unselfish. One fits a man for the divine life, the other unfits him for the career of a victorious being. Social service is the highest manifestation of the moral revelation of the universe, while selfishness is inimical to the good, Nature enforces the declaration of Scripture that, "Whosoever will save his life shall lose it." "There is nothing eternal," says George Mc Donald, "but that which loves can be loved, and love is ever climbing toward the consummation when such shall be the universe, imperishable divine. Therefore—all that is not of love's kind must be destroyed."

Evolution is also a divine process. It is the result of a cause. But that cause cannot be, as some advocate, mere impersonal energy or force. The process shows purpose, intelligence, reason; a goal progressively realized. Its best products are morality, benevolence, sympathy, and love. On its biological side it has evolved the mother; on its social-logical side, the family; on its moral side, love. This divine order has been breathed into nature by a supreme Spirit, an intelligent, tender, compassionate, loving, Being, whom we may adore and love and serve. Indeed this worshipful attitude of the human soul in the presence of Divinity shows that the tendency of man is to break forth into praise for his Creator. He who refuses to mingle his voice in the great symphony of adoration for our Father God fails to understand his own position in the universe and the condemnation visited upon all whose presence produces discord instead of harmony. All nature bursting forth into a beauty and glory, which impoverishes our language to describe, proclaims a God, and the burden of nature's song is the theme of the angels, "Glory to God in the Highest."

Once I saw a mass of storm-clouds gather on the western horizon until it seemed that all the wild hosts of the skies had been marshalled to sweep across the heavens ; but as I watched, these clouds were changed into colors of unimaginable splendor. The sun, sinking behind, penetrated them with its rays until the sky was changed into a vivid suggestion of infinite Glory. Something like that is true of nature. In the remote ages of the world we witness the gathering of clouds, the play of the physical forces, followed by the wild, threatening and repugnant struggle for existence in which the weak were ruthlessly destroyed and the strong retained a grip on life by constant warfare. But gradually we begin to see this somber aspect change, and a mellow glow diffuses itself over the face of nature, and finally the world is baptized with a transfiguration of light at the creation of a moral and spiritual being—man, not only with egoistic impulses, but with love for others that leads him to struggle and even lay down his life for man ; not only of the earth, earthy, but also of the heavenly spheres, capable of sensing the Infinite and of thinking in terms of eternity. How do we account for nature's robe of celestial beauty, how explain the presence of the divine order that manifests itself from the beginning to the end, and gives to nature such a human heart ; how account for this pre-eminent creature in the universe—man—whose ideals are one with this eternal enterprise? Only one answer. God is underneath the whole, shining through it, and this steady march of all creation to the heights of glory, but reflects the will of our Creator, who from all eternity has decreed it so.

This teaching of the moral recall, as reflected throughout nature from creation's morn until the present day, incomparably ennobles and dignifies human life. How complimentary God has been in singling us out for so sublime a destiny—the destiny of a conscious realization of the lofty aims and purposes of the "I am" that is directing the course of progress. Our lives are things of unexampled grandeur. The forces and influences of the universe are focused upon them. The wealth of ages has been expended with lavish prodigality

to make their supremacy complete. To know that the eternities waited for this victorious being ; that the music of the spheres was a prelude to his origin ; that the whole creation was the proem for the coming of a being a little lower than the angels, but destined to walk upon the stars and enjoy celestial intimacies ; is to give us a conception of our place in the universe, a place unsurpassed and unapproached in majesty and sublimity, for it begins and ends in the religious dictum, "Be ye perfect, even as your Father in heaven is perfect."





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